

NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD THINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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ORIGINAL SERMON.

BY ASHER MOORE, NEW-LONDON, CT.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v, 48.

Any system of faith which cannot be carried into practice, and produce the fruits of the Gospel, is not of God; nor is it worthy the support of man. And there is no better way by which to test the truth of a doctrinal system, than *practicing its principles* in all our intercourse with the world. If this *practice* produces the *fruits* which the christian is required to bring forth, we may know infallibly that the system is *true*; if otherwise, we may know as certainly that it is *false*.

The errorists may largely speculate on the supposed excellence of his creed; and by his artifice and ingenuity may so dress it up as to induce the unthinking multitude to embrace and cherish it. But only bring it to the proper test—reduce it to *practice*, and its folly and absurdity can no longer be concealed. The tree is *known*, not by its appearance, nor by the value which men agree to set upon it; but by its *fruits*.

The religion of Jesus Christ was established for practical purposes. All the moral precepts of the Gospel are predicated on the nature, character and perfections of the Supreme Being.—They are based in the purest principles of justice and benevolence; and a faithful observance of them is in itself calculated to enhance the happiness of man, and to regulate the state of human society. The Divine Being himself is presented as the object of our imitation; and we are required to be perfect even as he is perfect.

The moral instructions of the Son of God are as far superior to all the ethics of antiquity and vain philosophy, of modern days, as the heavens are higher than the earth. The combined wisdom of ages never shed upon the world such a flood of light and glory as did "the Son of Righteousness" when he arose with healing in his wings, and dispelled the moral darkness in which the world had so long been enveloped. Then it was that the day-spring from on high visited the children of men, to give light to them that sat in darkness and the shadow of death—to guide their feet into the way of peace. That was an auspicious morn that gave birth to the moral King of Israel. Unborn nations shall yet rise up and call him blessed. And future generations shall delight to commemorate that happy epoch when glory and light divine burst in soft refulgence upon a benighted world. Well might "the morning stars sing together, and all the sons of

God shout for joy!" And well might the angelic host raise the extatic song of "*Glory to God in the highest, and on earth peace, good will towards men.*"

Again. Not only were the mandatory teachings of Jesus predicated on the most pure and equitable principles; but the *motives* which he invariably presented to induce a conformity to the moral requisitions of the gospel were of the most exalted nature. What could be a more noble motive to obedience than the presentation to us of the benignant and impartial character of our Heavenly Father. And how perfectly *reasonable* is the requirement for us to imitate the character of the being who commands us to obey. "Be ye therefore perfect, even as your Father which is in heaven."

In the preceding context our Lord exposes the injustice of a principle which seems to have been adopted by the errorists of his day.—That principle justified the hatred of enemies; and was therefore incompatible with the character of God: for he loves both friends and enemies. By reading a few verses we shall the better understand this subject. "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy: *But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.*" That is, lay aside your partialities and hatred of enemies—give up the unrighteous principle of retaliation—and let your lives be governed by that "wisdom that is from above, which is pure and peaceable, *without partiality* and without hypocrisy." Or in other words, *be ye imitators of God.*

We are required by the text to be *perfect even as our heavenly Father is perfect*. But it would be quite unreasonable to suppose that the divine Teacher meant that his followers should be perfect in the same degree that God is perfect: for no imperfect being could possibly comply with such a requisition. But the meaning of the text is obviously this: It is our duty to *practice* upon the same just and impartial principles in our intercourse with the world, that God acts upon in his dealings with mankind *universally*.

You will readily perceive, my beloved friends, that the injunction contained in the text does not require us to be any *better* than God—but just *like him*. Indeed the Savior says, in another place: "The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he be *as his master*, and the servant *as his Lord*."

In bringing certain doctrines to the test of which we have spoken, we would not willingly misrepresent the sentiments of our opposing

brethren; nor would we intentionally wound the feelings of those who differ from ourselves. Nevertheless, we do claim the privilege of *testing* any and every doctrinal system by the divine standard with which we have been supplied.—Although *charity* is a christian virtue, it does not prohibit the use of *plainness of speech*. And the object of our speaking is to be understood.

Now if it can be satisfactorily established that *God is not the friend of all men*, it is perfectly evident that the precepts of the gospel do not require us to be the friends of all men: and if we are so we *transcend* our duty. And if it can be clearly proved that God is not the *Savior* of all men, we are under no obligation to labor for, or even to desire, the salvation of all men: and the moment we do so, we claim to be *higher* than our Master, and *above* our Lord. But how often do we hear professing christians who believe in the endless perdition of a large portion of the human family, pray most devoutly that *all men may be saved*. "O yes," say they "if we were only possessed of *power* commensurate with our ardent wishes for the final safety and everlasting welfare of the whole human family, we would fain grasp them *all* in the arms of *love* and bear them safely to the haven of eternal rest." We highly commend them for their benevolent feelings and philanthropic disposition. But do they not know that they thus claim to be *higher* than their Master and *above* their Lord? Is this right? Judge ye.

Now I will venture to say that there cannot be found a professed minister of the gospel in the world, who does not *desire* the salvation of all men; and who would not, if he were possessed of adequate *power* have "all men to be saved, and come to the knowledge of the truth." This is a good desire. It is cherished in the heart of every man who is not entirely devoid of all benevolence. But he who believes that God will curse a part of mankind to all eternity, has no right to harbor any such feeling in his heart.—And the instant he does so, he sets himself up as being more benevolent than his Maker.

It is deeply to be regretted that many, alas! too many who profess to be the servants of the Most High God, sent as pastors to feed the people with knowledge and understanding entirely forget their *embassy*, tell awful stories about the fierce anger of the Almighty, and talk largely of their *own* great love for the immortal souls of men.

My friends look at this subject candidly. Is it not strange beyond measure, that if God is so consummately wrathful toward a portion of his offspring, as he is represented to be, that he should retain servants in his employ, who are so much more loving than he is himself? Would he not prefer servants whose feelings accord with his own, who would not shun to declare his whole counsel? Jehovah said to the children of Israel: "And I will give you pastors according to my heart which shall feed you with knowledge and understanding." This appears perfectly reasonable. But that God should send pastors among the people, who are more perfect in goodness than he is himself; and more earn-

estly desire the salvation of all men than he does, is more than we can be persuaded to believe. But these inconsistencies and absurdities are the legitimate fruits of human creeds.

2. Having seen that we are required by the precepts of the Master to *imitate* the character of our Heavenly Father, the question may be properly asked: *How does God act in his dealings with his creatures?* This is a momentous question. On it rests our whole duty as Christians: for our duty is to *imitate the character of God*.

Now it is evident that if we cannot *practice* the principles of our doctrine, and at the same time "*be imitators of God*," we have embraced a system of false doctrine. The *practice* of the principles of a doctrine will show what that doctrine is. And if the said *practice* be not in *imitation* of the character of God, the doctrine is not of God.

How then does God act in his dealings with his creatures? It would seem unnecessary to enlarge on this particular topic. The divine Teacher himself, in the chapter from which the text is taken, argues the *universal benevolence* of God, and the impartial distribution of his favors upon the evil and the good, the just and the unjust, *as the very basis of his moral precepts*. Jesus points to the *sun* and the *rain* as being the proper evidences of God's *universal and impartial* love to the children of men.

My friends, have we ever witnessed the glorious King of day shedding his genial rays, dispensing light and heat, only on the good, while the evil were suffering and perishing for lack of his life-giving influence? No! thank Heaven! He, like that Gracious Being who hung him "in the firmament of his power," "is no respecter of persons." Have we ever witnessed the gentle showers of rain, descending only on the fields of the *just*, while the land of the *unjust* was parching for thirst, yielding no fruit? No! thank God! we have never lived to see such times; and our prayer is that we never may. We can look abroad upon our luxuriant land, and see the industrious husbandman, who, having prepared his soil and committed his seed to the bosom of the earth, going forth in joy to reap the fruit of his labor. "For whatsoever a man soweth that shall he also reap."

Now can any thing be more perfectly plain than the fact, that God is *universally beneficent*, and that it is our duty to *imitate his character*? And do you not plainly see the *doctrine* which this truth inculcates? It is a *doctrine* the *PRACTICE* of whose principles makes men *imitators of God*.

The universal benignity of our heavenly Father is admitted on all hands so far as the present state of being is concerned. But, say our opposing brethren, in the future world the whole order of things will be reversed, *Retribution* will there come, and God will be the implacable enemy and unmerciful tormentor of many of those who are the recipients of his goodness in this life. This is, to say the least of it, strange kind of logic. It is not reasoning from what we know of the character of the Supreme Being, but in direct *contrariety* to all the knowledge that we can derive of him, either from Nature, Providence, or Revelation. Such reasoning (if indeed it may be called reasoning) is manifestly opposed to our reasoning on all other subjects.—And he that would thus argue concerning any thing else would be considered a man devoid of understanding. But such is the power of prejudice on the human mind that the most enormous absurdities have been received and sanctioned as truth. We have no evidence for believing that the character of God will ever change.

3. We are now prepared to engage more fully in the work of bringing certain doctrines to the *test* which has been instituted. All the doctrines

that are promulgated in Christendom, may be comprised under these three heads, namely: Calvinism, Arminianism, and Universalism.—True, there are many doctrines in use which do not bear either of the above names. But the *principles* of every professedly christian system, are undoubtedly contained in the three aforesaid doctrines.

We begin then with Calvinism. And we desire to exercise all the charity that we can command. How should we conduct ourselves on the principles of this doctrine, to be consistent with our faith, and to conform to the injunction expressed in the text namely: *to be perfect even as our heavenly Father is perfect*.

In the first place, how should a father act in the government of his family? Why he should strive to the extent of his power to render a portion of his household as *happy* as possible, and the remainder as *miserable* as possible. He should elect a part of his children to the enjoyment of all the choicest blessings in his possession to bestow—banish the residue from his dwelling, and drive them out into the world, exposed to all the buffetings of fortune and the chill blasts of adversity, or perchance to pine away and die for want of a father's care. Nay, even this detestably cruel conduct in the father would not be fairly reducing the Calvinistic doctrine to practice. For a father fully to practice the rigid principles of this faith, he should erect a place of excruciating torture, and therein confine the despised portion of his offspring as long as he lives. And if he should chance to die before his children, he should lavish his whole fortune on his few favorites; and leave the rest, not only entirely destitute of the necessities of life, but in the most miserable condition imaginable; involved in debt which they will never be able to liquidate; and entangled in various other troubles and difficulties, from which they can never extricate themselves.

Do you ask *why* the father thus acts? The answer is, *because he pleases*. The children are his own, and the property is his own, and he has a perfect right to do as he pleases with his own. This is pure and genuine Calvinism *without the modern glosses*. Do not the advocates of this doctrine declare that God has elected a portion of the human family to the enjoyment of endless beatitude, and reprobated the remainder to endless despair and misery? Yes. Do they not also declare that this election has taken place, not because the elect were any *better* or any more *deserving* than the rest, but merely because God pleased to have it so? Yes. "God," say they, "is a Sovereign, and has a perfect right to do as he pleases with his own." And this is certainly very true. Nevertheless we give it as our humble opinion that God will never *please* to violate the principle of *impartial goodness*.

We now see how a father should treat his children in *practicing* the principles of Calvinism. And you are left to judge whether such conduct would be in *imitation* of the character of our heavenly Parent, as set forth by "the Savior of the world."

Again, in carrying the principles of this doctrine into practice, in the choice of our civil rulers, we should elect certain individuals from among the people, not because they are any *better qualified*, or any more *meritorious* than others; but because we please to have it so. And they should act upon the same principle in the choice of inferior officers. They should not regard merit or qualification; but should choose just whom they please.

Now my friendly readers, the fact of the matter is plainly this: the theory of Calvinism is *not good enough* to be *practiced* by the most abandoned of our race. No good man, no matter what his speculative opinions may be, acts upon any such principle, either in his family circle, or in his intercourse with the world. And

any system of doctrine that cannot be practiced without doing violence to every better feeling of our common nature—without trampling under foot every principle of goodness and righteousness—and without destroying the happiness of man—must be, we know it is *false*—and it ought to be rejected, despised and opposed by every wise and good man. But Calvinism is fast dying a natural death; and it would perhaps be cruel in us to give it another blow; so we let it pass.

4. Let us now inquire how we should conduct ourselves on the principles of Arminianism, to be consistent with our faith, and to conform to the requisition expressed in our text. This system of doctrine *appears* very well to the superficial observer; and thousands are deceived by its beautiful appearance. It is fast taking the place of Calvinism, running into Unitarianism, and indeed almost overrunning every thing.—But there is one infallible way, after all, by which to prove its falsity: and that is, to *practice* its principles. When brought to this test its *appearance* will avail nothing.

To act in accordance with the character ascribed to the Supreme Being by this system of faith, the father of a family should set good and evil before his children, and allow them to choose either just as circumstances may happen to incline them. He should not decree what choice any of them shall make. But he should so arrange things as to make it certain that some of them will refuse the good and choose the evil.—And then he should have a dreadful fiery furnace in which to cast the children for having chosen the evil which he placed before them and allowed them to choose, when at the same time, he could easily have prevented it. He should not make them all choose the good, if it were in his power. For if he did he would thus prove himself to be above the character he ascribes to his "Lord." Nay, he must render it *possible* for all his children to become as miserable as possible, and that too as long as they live. For if he practices any better principle—if he endeavors to save all his children from the fiery furnace, and succeeds in making them happy—he far excels in goodness the character he attributes to God. He claims to be higher than his master and above his Lord.

My hearers, have we misrepresented the doctrine of our Arminian brethren? If we have we have only favored them. Do they not tell us that God has placed good and evil before us in this life? Yes. Well thus far the conduct of the earthly father is in imitation of the character of God, according to the hypothesis under review. But they are compelled to acknowledge that God knows very well when he places this good and evil before us, which we will choose. And yet it is contended that notwithstanding God *knows* precisely which we will choose, if we do not happen to prefer the good, he will torture us to all eternity. Herein consists the difference between the character of the earthly father of whom we have spoken, and the character of our Heavenly Father, according to this system of doctrine.—The earthly father does not *know* that any of his children will be so foolish as to choose that which will make them miserable during life. God *does know* that many of his children will choose that which will make unhappy throughout eternity. So that the Arminian doctrine does in fact ascribe to the Supreme Being a worse character than it is possible for man to possess. And it would be impossible for a man to *practice* the principles of this doctrine to their fullest extent. But so far as he *does practice* them he exhibits the falsity of the doctrine.

That God has placed good and evil before us in this life, leaves us at perfect liberty to choose either, and will torture us world without end if we do not choose the good; is a position, the correctness of which we have not been able to discover.

er. And we can assure those who make such assertions, that the day is too far spent for mere asseverations to pass for proof. There was a time when they would; but that time, thank God, has gone by. Light and knowledge have progressed in the world; and we have learned that the assertions even of great and learned men, are not quite sufficient evidence of the truth of any doctrine.

Having seen that no man can practice the principles of Arminianism, and be an imitator of God, we know that the system is false. Men may dress it up and gloss it over in a very beautiful manner, and deceive the multitude with it. But it is the same thing after all. We have weighed it in the balances; and it is found wanting. It is an invention of man; and not the truth of God. We of course speak of that part of the system which is peculiar to itself; and which distinguishes it as Arminianism. There are some important truths embraced in the doctrines of every christian sect.

Again, keeping in remembrance the fact that we are commanded to be imitators of God, it is evident that Arminianism as well as Calvinism, renders the most deadly hatred to enemies perfectly justifiable. Nor can a man practice either of those doctrines unless he harbors the most malignant hatred towards all those whom he esteems his adversaries. For be it remembered, both of these systems maintain that God hates his enemies with an infinite hatred; and will continue to hate them as long as he exists. He will not pass them by unnoticed "when he comes to make up his jewels," and suffer them to fall into non-existence. No! but he will pursue them like an angry tyrant, and scourge and lash them with firey billows throughout the unceasing ages of eternity.

Now do you not clearly perceive, that if such be the character of God, he that treats his enemies the most cruelly, the most closely resembles the character of his Maker? This is just what we are required to do by the precepts of the Gospel. And he that most closely imitates the Divine character, the most faithfully obeys the precept which requires us to be perfect even as God is perfect.

My friends it is as plain as the light of the sun at noon day, that neither of the foregoing theories can be practiced by any man who is an imitator of God; and that no good man, be his faith what it may, does practice either of them.

5. We inquire in the fifth and last place, how we should conduct ourselves on the principle of Universalism, to be consistent with our faith, and to obey the precepts of our Lord contained in the text. This inquiry is easily answered. We should act precisely as the Savior has taught us in the chapter containing our text. We should love our enemies, by doing them good—bless them that curse us, and thus overcome their evil with good—and pray for those who despitefully use and persecute us. This is what Universalism requires of its professors, this is absolutely essential to constitute a man a practical Universalist; and this makes him an imitator of God.

The reason why we should thus act is plainly stated by the Savior himself; "That (says he) ye may be the children [in character] of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what more do you than others? do not even the publicans so? Be ye therefore perfect even as your Father which is in heaven is perfect."

The doctrine of Universalism is the only doctrine known among men that can be carried into practice, and produce peace on earth and good will toward men. Every good citizen—every

useful member of society—and every friend to humanity, is under the influence of the principles of this doctrine, and is a practical Universalist. Men may condemn this doctrine in theory—we know it is despised and rejected of men, but there is a precious consolation in knowing that no good man of any faith will condemn it in practice.

Believers, let us rejoice together that we have received a form of doctrine, the practice of which proves its truth, and makes men imitators of their heavenly Father. And let us endeavor by the help of God, so to order our walk and conduct in life as shall commend the truth to the hearts and consciences of our fellow men.

NOTES ON THE SCRIPTURES.

For the gifts and calling of God are without repentance. Rom. xi. 29.

In the interpretation of any portion of scripture, regard ought always to be had to the context, and to the general scope of the place. A neglect of this rule has given rise to some very absurd speculations in theology, and has essentially conduced to envelope the truth in the mists of error. Perhaps it might be difficult to select passages from the Bible, which would better illustrate the necessity of the rule I have mentioned, than the one now under consideration.

Suppose one should say, the apostle means that repentance is not one of the gifts of God; because his gifts are without repentance, and to be without a thing is to be destitute of it. Another may say, there is no necessity that men should repent; because the gifts of God are without repentance, that is, do not require repentance in men. A third may say that God does not repent, or change his mind respecting his gifts, and this is the apostle's meaning. How soon would these three probably settle the point in dispute, provided they should neglect to take into consideration the context and general scope of the place?

By a proper course, however, we may determine the meaning of this text with tolerable certainty.

I am not certain that I ever heard a man seriously contend, that the apostle teaches that repentance is not one of the gifts of God; though I see no reason why this supposition would not be as reasonable, taking the text alone, as the supposition that God's gifts are bestowed without repentance in men. A single scripture, however, is sufficient to contradict this supposition:—"Then hath God also to the Gentiles granted repentance unto life." Acts, xi. 18.

But some appear confident that there is no necessity for repentance in man, in order to receive the gifts of God; and they tell us that many of the impenitent receive those gifts, as well as the penitent. Rain, and sunshine, and the common blessings of life, are the gifts of God, and they are enjoyed by all alike. But are these the gifts of which the apostle here speaks? By no means. He is speaking of the ancient promise of a deliverer, who should turn away ungodliness from Jacob, referring to the seed of Abraham in whom all men should be blest.—See verses 26—28. The blessing thus promised is justification through faith, Gal. iii. 8, or the turning of men away from their iniquities, Acts, iii. 26, or, as it is here expressed, the turning or taking away of ungodliness. And what is repentance? When used in relation to men, on the subject of sin, the word implies a change both of mind and conduct;—it implies that the person repenting is induced to hate sin, and love holiness, instead of hating holiness and loving sin, as formerly;—that he is changed from a state of opposition to God, to a state of reconciliation and obedience. Sorrow, alone, is not repentance. See 2 Cor. vii. 10. Worldly sorrow is opposed to it; and even godly sorrow only produces it, but is not repentance itself. In a word, repentance is but another name for reform-

ation. How, then, can the gifts of God, of which the apostle here speaks, be bestowed without repentance in man? I do not say that repentance must precede the gifts; but it certainly must accompany them. A man cannot be turned away from his iniquities, unless at the same time he be changed in his disposition and habits. But this is repentance, and it is the gift of God here intended. They go then hand in hand.

Hence they deceive themselves, who imagine they can receive the spiritual gifts of God without repentance. Before they receive them, they are, in a less or greater degree, destitute of love to God, opposed to holiness, lovers of sin, and workers of iniquity. After they receive them, they love God and practice righteousness. Thus they are changed or reformed; or, what is the same thing, they have become subjects of genuine repentance.

Others suppose the apostle means that God never changes his mind, nor repents of his purpose to bestow blessings on mankind. This I believe to be a correct interpretation of the passage. It is asserted that God will not repent, i. e. that he will not revoke his gifts or his calling. The sentiment is very similar to that which is expressed in Numbers, xiii. 19, 20.—God will certainly fulfil his promises, and bestow his gifts according to his word. He is not subject to change. His counsel shall stand, and he will do all his pleasure.

The context authorizes this interpretation.—Paul is speaking of the unbelief and apostacy of the Jewish nation. The whole scope of his argument, in this chapter, is to prove that although blindness in part had happened unto Israel, still the truth of God remained unchanged. He would fulfil all his promises. And as a reason why trust and confidence should be reposed in him, he says "the gifts and calling of God are without repentance." If he meant that they were bestowed without repentance in man, I cannot see what connexion this has with the other part of his discourse. And it is entirely foreign from the scope of his argument, to suppose he intended that repentance is not one of the gifts of God. But interpreting repentance to mean a change of mind, or purpose in God, and supposing the apostle to assert that God never does thus change, we find this verse in strict harmony with the context, and peculiarly appropriate in its place, as a reason why men should trust in God for the fulfilment of all his promises.—The conclusion drawn from the argument, is, "and so all Israel shall be saved." And this conclusion is legitimately drawn from the facts that God had promised the Fathers that in their seed, which is Christ, he would bless all the nations, families, and kindreds of the earth; and that he never repents, or changes his mind, so as to revoke his promises, or withhold the blessing he had purposed to bestow.

Trumpet and Magazine.

COOPERSTOWN, N. Y.

A letter from Br. J. Potter, of Cooperstown, gives us the gratifying information that Universalism is daily gaining strength in that region. Its course is like a deep current, noiseless; but is exerting a power which error cannot withstand. Superstition and fanaticism are finding still fewer and fewer subjects on which to exert their palsying influence. God grant that the time may speedily come when the latter can find no resting place in the earth. P.

MIRROR OF FANATICISM.

We have just received a small supply of the "Mirror of Calvinistic Fanaticism; or Jedediah Burchard & Co. during a protracted meeting of twenty-six days in Woodstock, Vt." This work is from the practiced pen of Br. R. Streeter, which is a sufficient recommendation to most of our readers. Price 25 cts.

To Correspondents.

We repeat, what we have before several times stated, that communications should always be accompanied with real name and residence, in some part of the envelope.

WESTERN EMIGRANTS.

* * We have already suggested that although every part of the Western country is good, and some of it surpassingly excellent, a large portion of our people are continually looking abroad for better land. A person of sanguine temperament is ever feasting his imagination upon some anticipated pleasure which is superior to all the joys we are in possession of, so we have still some Eden in prospect, which is more desirable than the prolific fields around us. The whole land is on the *qui vive*—wide awake, and watching for intelligence from some newly discovered *El Dorado*, which would be a good place to move to. Sometimes one place is cried up, sometimes another—and then a rush for it. One year it is Alabama, another Jackson's purchase, and then it is the Sagammon country; no sooner does rumour thus invest a famed region with imaginary charms, than hundreds of farmers mount their horses and ride off to explore it, and hundreds of others who are too impatient to look before they leap, gear up their teams, and move away to the land of promise. The delightful season at which we are writing, brings these scenes forcibly to our recollection. The weather is dry, the sky serene, and the atmosphere mild; the roads are excellent, the corn is ripe, the cattle and hogs fat, and the land teeming with abundance. It is the season in which the emigrant may travel with the greatest facility and cheapness. We have seen them at this time of the year strung along the roads of Illinois, in such numbers that there seemed no end of the long cavalcade. Here is a little train of waggons, loaded with furniture and farming tools; the owner, a stout, sunburnt man walks before—the wife and children are stowed away among the baggage—the tall girls, and the great muscular boys each of the latter with a rifle on his shoulder, are strolling in the rear. They are from Tennessee. At night they halt by a spring or on the bank of a stream, a great fire is kindled, the beds and pallets are spread upon the ground, and after a hearty supper, the whole party repose comfortably in the open air.

There is another party the men ride on horseback, the females are in carriages or on horses, and there is a train of negroes—they are going to Missouri. Here is a family from Kentucky—they are very much like those that have just passed, except that they are better "fixed"—they carry more household goods, and are a grade farther advanced in their notions of comfort. All these that we have described are reputable farmers, who will enrich themselves and do credit to the state. There is a band of a different character. Several families are together—not because misery loves company—for wretched as they seem, they are as happy as others. They are all on foot, except a decrepit matron who is mounted on a lean pony, with a child in her lap, and a half-naked, wicked boy behind. Their "plunder" is carried in an ox-cart. They carry axes, guns and knives, and are a half-clad hungry, ferocious looking set, who, in Europe, if not taken up for robbers or gypsies, would be taken up for the crime of poverty. Yet, except their poverty, and the indolence which produced it, there is no harm in them.—Among them is a widow with nine children, all barefooted and bareheaded—she lost 'her man' lately, and finding it hard to get along in the world, is going to try a new country. These are from North Carolina. A little covered waggon is seen, a creaking crazy affair, almost worn out, drawn by one horse, whose last debt to nature seems to be nearly due. Within are seated a young man and woman; they are man and wife, and are as like each other as two peas—they have had the ague regularly every year, and are as sallow as a dried cornstalk. They have no property along nor any baggage—nothing but the horse, the waggon and their two

selves; and they seem to have reached that part of the journey of life which the justice of the peace who married them, alluded to when he said, "for better for worse." They meet a gentleman who happens to be a lawyer in his circuit—the man hails him and stops his lean pony, who strait way pokes down his head and falls to cropping the tall grass. "Stranger can you tell me of a good place to settle?"

"Oh yes, it is all good here, you cant go amiss."

"I want to find a good piece of land that belongs to congress."

"Then you have come to the right place, for the government owns nearly all the land that you see unimproved."

"Well, I reckon, stranger, it would be no harm to settle down a'mort any where, and build a cabin!"

"None in the world—where did you come from?"

"From North Carolina."

"How long have you been coming?"

"Three weeks."

"Where did you intend to go when you started?"

"No where in partic'lar. Me and my wife thought we'd hunt a place to settle. We've no money, nor no plunder—nothin but ourselves and this nag,—and we thought we'd try our luck in a new country."

"You are right," said the lawyer, "go ahead, you are just the man for a new country. Take possession of the first good tract you find vacant, and fall to work."

Sometimes a dozen or twenty of these companies collect in the evening at the same camping ground. They kindle their separate fires and circle around them. Whole acres are covered with beds, tents, wagons, horses and cattle. The men mix together, the women interchange civilities, and the whole scene is one of lively and picturesque interest. While the weather is open there are few hardships to encounter in such journeys, but occasionally it rains. The sun sets behind a cloud, the wind changes, and cold driving showers pelt the defenceless travellers. They cannot travel in such a storm. Some crawl into their carriages and wagons—some make shelters by suspending sheets and coverlids upon poles—and some fare no better than the domestic animals who turn their backs to the wind, drop their heads, and stand in patient submission, while the rain is dropping from their shivering sides.

In the meanwhile, all the taverns and houses of entertainment are crowded with strangers of another class—gentlemen travelling on horseback; families who are not accustomed to 'camping out;' merchants, lawyers, and wealthy farmers—all floating along in the great stream of emigration. They are mostly from the south and west. But where is Jonathan all this while? He is on the way—no mistake about him; wherever there is money to be made by hard labor, Jonathan will find out the place, but he has no notion of 'camping out,' and travelling by land is expensive to those who stop at taverns. He counted the cost before he came forth to this warfare. He traced the various routes upon the map, read all the books touching the subject he could borrow, and wrote to divers postmasters in the west with whom he could correspond without the expense of postage. He even strained a point and paid the postage on a few letters of inquiry! We could show some that afford a specimen of Jonathan's inquisitive nature and prudent foresight—one in particular, which contained, if we remember right, seventy six distinct queries, the answers to which would have filled a volume as large as a dictionary. Jonathan, therefore, not only knows where he is going, but has ascertained the cheapest route and the most eligible conveyance. He is floating qui-

etly along the lake, or patiently meandering the Ohio. To look at him you would not suppose him to be worth a cent—nor does he care what you think about the matter—he has Nicholas Biddle's passports in his pocket, and knows no man can stop him. He has sold out all that he had, and put the whole concern into his purse. He might ride in a coach and four if he chose, but he has taken a deck passage in a steamboat.—He is a small, active, grave man, and most positively has been a deacon. That decent, neat old lady, in spectacles is his wife, and a worthy lady she is. But she is terribly scared. With what earnestness she begs the captain not to go too fast, nor let the boiler explode, and with what interest she inquires about snags, alligators, fevers, wolves and Indians! Poor lady, she will never become morally acclimated and never like the west a whit better than she does now. She is too old, too degenerate, and too good to get better. There is more hope of those rosy girls, with plain, close bonnets, and large travelling baskets in their laps. They have come to the west to do good, and they will succeed; they will teach school for six months which is a very good thing, and then they will get married, which is better—for them. Those slim, young men, 'so melancholy and gentlemanlike,' are going to be lawyers and doctors. They are graduates and their conversation is on the moral depravity of ignorance, and the intellectual destitution of the west. They are going to supply some of the waste places. The difference between them and the worthy deacon aforesaid, is that he is diligently trying to learn, while they are zealously trying to teach. The contrast, that is, between youth and age, between the young scholar and the old farmer.

Thus they are filling up the west from abroad, and thus they are moving, and circulating and changing places within the west. But our broad valley is not wide enough for the operation of this enterprising spirit, and there are Alexander's among us, who having overrun every field of known ambition are sighing for new worlds to conquer. The thousands of square miles that lie yet unbroken by the plough, and the league after league of forest which remain unviolated by the axe of the backwoodsman are insufficient. Our steamboats have ascended the Mississippi to the falls of St. Anthony; they have traced the meanders of the Missouri to a still more distant region; our traders pass annually over vast deserts to Santa Fe, and the adventurous trapper has sought the haunts of the beaver beyond the Rocky Mountains; and yet the lust for newer lands, and for novel scenes of commercial enterprise is undiminished. The limits of the United States have been found too narrow to afford scope for the genius of her sons, and a hardy few have penetrated into the territory of our southern neighbors.

Hall's Western Monthly Magazine.

"His rest shall be glorious."

Christ has declared that the weary and heavy laden find rest in his gospel. All who have embraced that gospel have found a moral and religious rest. One peculiar characteristic of this rest, and a distinguishing feature by which it is contrasted with all that has borne the name of rest before it, is, its glory. It is worthy of that expressive title. It shall be universal and unending, and, therefore, glorious. When all the kindreds of the nations whom God has made shall be brought by Christ to worship before him—death, and him that hath the power of death destroyed, and the kingdoms of this world converted into the kingdom of our Lord and of his Christ; then shall the Saviour's rest be glorious—his soul satisfied—and God be all in all.

Universalist Watchman.

Undertake not what you cannot perform; but be careful to keep your word.

MESSENGER & UNIVERSALIST.

SATURDAY, AUGUST 22, 1835.

OLD UNIVERSALIST BOOKS.—No. IV.

ANTI-CHRIST RESISTED: in a reply to a pamphlet wrote by W. Mason, entitled, "Anti-nomian Heresy exploded; in an Appeal to the Christian world, against the unscriptural doctrines, and licentious tenets of Mr. James Relly, advanced in his Treatise of Union." By James Relly."—London, 1761, 8 vo., pp. 64, small print.

In the life of John Murray, Chap. IV, some account is given of Mr. Mason. He was a gentleman in high standing in the religious world, though not a clergyman. He was president of a society formed for the purpose of elucidating difficult passages of Scripture. This Society met in an independent meeting-house in Cannon-street, London.—John Murray, who was at that time a believer in endless misery, was a member, and constantly, attended the meetings. He was soon regarded with especial favor by Mr. Mason—so much so that his opinion was requested of a work written against Relly by Mason. This work was yet in MS. It was subsequently published; and the book called "Anti-Christ Resisted," is a reply thereto.

Mr. Relly mentions that his Treatise of Union, "was immediately attacked by one who stood ready to devour it as soon as it was born . . . but having much reason to conclude him influenced by envy and the lust of controversy, I was silent." Who this person was is not stated. "The next who entered the field against it, were the Reviewers, as they are pleased to style themselves, monthly and critical. The *ipsedit* of one was, that it was the ignorant performance of an illiterate fanatic. Here I found, (says Relly,) that scurrility was to supply the place of argument; and that if William of Wyckhams's maxim be true, *manners make the man*, I had nothing to encounter from this quarter, but what the apostle fought with at *Ephesus*." [1 Cor. xv. 32.] After a pleasant hit at the other reviewers, Mr. Relly proceeds to an examination of *Mason's Appeal*. The review is written in good style; and if ever a poor sinner received a gentlemanly castigation, Mr. Mason had abundant reason to be acquainted with the fact. I shall make no farther use of this book at present, than to quote the following paragraph:

"The author of the Appeal begins his second chapter, saying, 'I shall here present my reader with a quotation from Mr. Relly's book of Union, ———lest it should be his ruin,' pp. 13, 14.

The foregoing paragraphs will be especially interesting to those who have read Chapter IV of the life of Murray." A. C. T.

OBJECTIONS ANSWERED IN RHYME.

BY A. C. T.

Objectors say they seriously doubt,
Whether we ever cast the Devil out.
They greatly err: in this we find the rub,
We cast him out, but not by Beelzebub!
If they by Satan, Satan can expel,
(Which we believe not,) it is very well;
But we must ever pray to be excused
From seeking aid which Jesus Christ refused!
With sin we wage an everlasting war,
And thro' our Lord we more than conquerors are;
For we but tread the path he ever trod,
And cast out devils by the power of God!

'But then,' say they, 'you preach the devil's creed,'—
A charge most strange and singular indeed!
The Devil teaches, as do all his kin,
That there is pleasure in the ways of sin;
But this position flatly we deny,
And charge the serpent with a wilful he,
Whene'er he says, "Ye shall not surely die."
'Tis plain that servants always should accord,
In feeling, doctrine, object, with their lord;
And surely Satan were a foolish elf
To sanction opposition to himself!
We preach his downfall! boldly we proclaim,
From Holy Writ, and in Messiah's name,
That Christ shall triumph, Satan's kingdom fall,
That God our Savior may be all in all!

By some 'tis said, (the saying proves them blind,)
"Your faith is pleasing to the carnal mind."
Is it not pleasing even unto them?—
Th' objection shows that they themselves condemn

For are they carnal? still to sin enticed?

The foes of men? the enemies of Christ?

This they allow not: they would be esteemed

As saints from all iniquity redeemed;

As men whose souls by love divine are warmed,

Into the image of our Lord transformed.

And still our faith is pleasing in their view,

So very pleasing that they wish it true—

Yea, often say, "O could we but receive

The doctrine you so joyously believe!"

Th' objection then is futile, and must fall;

And I will add, as saith the Apostle Paul,

"It pleased the Father, (is His pleasure vile?)

"Unto himself all things to reconcile."

Of this pure faith we often hear it said,

"Tis a religion only of the head—

"You'd be devoid, (such is the common scoffs)

"Of all religion, if your HEADS were off."

This our reply: They surely would have more,

If theirs were off, than they possessed before!

Thus prove we this: The prayers of their hearts

Breathe of the charities our faith imparts.

They pray that God would send his saving grace

To all and each of Adam's sinful race;

And did not ereeds obscure their mental ken,

They would not fault us when we say AMEN!

KINDNESS TO THE ERRING.

The following extract is from Mr. Colton's notice of a visit to Newgate, to which allusion was made last week. The point to which we had more especial reference will be found in the closing paragraph or two. But the previous part of the extract will be interesting as exhibiting the humane feelings of the writer, and his views of the proper treatment of the condemned. After some introductory observations, which it is not essential for us to copy here, he proceeds:

We passed first into apartments tenanted by females, committed for trial under charges of various offences. The female prisoners, I understood, were most of them from among the bad women of the city. As we entered their rooms, passing from one to another, they were at their meals. They were evidently taken by surprise; they all rose; some of them courtesied, and remained standing while we were there. The countenances of some were good, even pleasant. There were old persons, middle aged, and young. They did not seem particularly anxious not to be seen—and yet they were subdued and chastened in their manners, so much so, as to excite a feeling of interest and of benevolent compassion.

I was distressed and wished I had not been there, when the keeper went on to say, in a loud voice and careless manner, (I do not mean unfeeling, for he was very much of a gentleman,) so as to be heard by all the prisoners, as well as by us: "These women are here for such and such offences; committed for trial; you see how they live; they are allowed rations so and so; there are twenty in this room, ten in that, and soon; these are their mats, hanging up, and those their blankets which they take down and spread on this inclined plane, (plank floor,) bounded by this foot board, where they sleep; we have some seventy-five of them brought in since the last sessions. It is uncertain how many of them will be convicted and transported, perhaps four fifths;" &c. all in the hearing of these poor creatures.

Yes, I wished myself away. It was enough that they had sinned; enough, that they knew their character ruined; enough that they had fallen into the hands of the law, and been incarcerated; enough that they were cut off from society and disgraced, compelled to think on the past and anticipate the future—without suffering this unnecessary infliction, if they had any feeling left, occasioned by our introduction and this conversation. And evidently they had feeling—they betrayed it. Not unlikely there was the suppressed sigh of penitence in some of those wounded spirits, connected with a thousand

succeeding, never-ending, and painful regrets for past offences. What and how many relations of life had been made to bleed by their fall; and where whole families had fallen with them, so much the more pitiable. Those who were alone, without parents, or brother, or sister, or friends—what desolation! They all wore a form that is human, which we always respect, and above all in a condition of suffering. As offenders and when at large, virtue loathed their vileness, and was filled with disgust at the thought of their character; but here they were suffering for their offences, and our feelings toward them in such a condition were changed.

We left these apartments for those of female convicts, already doomed to transportation—of whom there were some dozens in this prison, waiting to be taken away. They were all dressed alike, plain, but decent and comfortable; they did not appear particularly unhappy; they knew their fate, and had probably resigned themselves to it. There also many of them had very good looks. Being at table, like the others, they all rose and waited in like manner, till we had passed through and returned; and similar conversations took place in hearing of these, as before narrated, much to my discomfort. It seemed to me that nothing should be said in the hearing of prisoners, but words of kindness, expressive of a sympathy for their condition, calculated to afford them the consolations of religion, and induce amendment of life. I do not think it was unkindness, but mere want of consideration, and a wish to give information, that dictated these remarks; more truly, perhaps, a custom in witnessing the scene, and some knowledge of facts, which gave these women less credit for feeling, than the proprieties of their deportment before us seemed to demonstrate.

Especially were my feelings shocked, as we entered one of the smaller rooms, containing three women, one aged, one quite young, the other perhaps thirty-five, with one of the finest countenances, and apparently the most innocent that could be looked upon. She was a woman who, in good society, and of good character, must have been respected and loved by all, as one might believe. They rose as we entered, and kept standing. "These small rooms," said our conductor, "used to be occupied by women under sentence of death."

I ventured, though not without effort, to look upon the face of this fair-looking woman, as this cruel remark was made. Her eyes rolled up to heaven, her eyelids dropped to a complete close, exhibiting apparently the submission and meekness of a penitent soul, looking to heaven for her only consolation, and seeming to say; "Oh, is it possible that I am in such a place, and doomed to such trials!"

The effect of kindness, of a tender and sympathizing regard for such persons, is well illustrated by the following extract from Mrs. Frey's account of her offices in this very prison:

"Our rules have certainly been occasionally broken, but very seldom. Order has been generally observed. I think I may say, we have full power among them; for one of them said it was more terrible to be brought before me than before the judge, though we use nothing but kindness. I have never punished a woman during the whole time, or ever proposed a punishment to them; and yet I think it is impossible, in a well-regulated house, to have rules more strictly attended to, than they are as far as I order them."

"Though we use nothing but kindness."—Simple-hearted, admirable woman! An angel of mercy! Thou shouldst have said: Because we use nothing but kindness!

The reflections of Mr. Colton, while listening to the explanations of the keeper, do credit to his head and heart as

a christian. Truly it was "enough that these unfortunates had sinned—enough that they had fallen, that they were conscious of their ruin—enough that they were cut off from society, and disgraced—compelled to think on the past and anticipate the future!" Who that is possessed of one particle of christian sympathy could ask, could desire a worse punishment to his veriest enemies? *Compelled to think on the past and anticipate the future!* To feel the full weight of our fallen and degraded situation—shunned by the good, distrusted even by the bad, and self-condemned; with the reflection eternally haunting us, that wherever we may be, in whatever circumstances we may be placed, the finger of reproach is continually directed towards us, as one who has proved recreant to every high minded and honorable principle of his nature! Who, in the cool and sober moments of reflection, would presume to hazard such a fate as this, for all the pleasures which, in the weak and absurd systems of men, are supposed to be found in the paths of vice and iniquity?

No man can deliberately or considerably enter on a path of iniquity with the hope of finding happiness therein. He falls a victim to his own weakness, or is a dupe to the quite too popular doctrine that there is "pleasure in sin." But when he has once taken the fatal step, the question comes up with much interest and force, How or in what manner, can he be most effectually reclaimed? Is it by convincing him, through your conduct, that he is utterly and hopelessly cast off—or, by a course of kindness, inspiring him with self-respect and esteem, thus laying before him the strongest possible inducement to return to the path of virtue, and consequent happiness? Once persuade a man that he is degraded beyond the hope of reformation—destroy all confidence in himself, and you make him all that you represent him to be.

Our author remarks, "not unlikely there was the suppressed sigh of penitence in some of those wounded spirits, connected with a thousand succeeding, never-ending and painful regrets for past offences." And what, friendly reader, is more admirably calculated to nurture and promote those deep feelings of penitence, to soothe and calm the troubled spirit which has been wounded by sin and transgression, and bring it to a full and perfect consciousness of the transcendent pleasures of virtue's ways, than kindness. We have an admirable illustration of the principle in the brief extract from Mrs. Frey's report, at the close of our extract. The unfortunate objects over whom she presided, far more dreaded her displeasure, than to be brought before the judge! Why? Because in the one case the law of kindness reigned, and in the other, the stern unrelenting judge presided, whose only duty was rigidly to execute the laws, regardless of their character. Well might Mr. Colton close the subject, "Admirable woman! . . . Thou shouldst have said: BECAUSE we use nothing but kindness!"

But we need not pursue the subject farther. The reader can carry out these hints. Let him apply the principle here adverted to, to the divine government, or rather consider it as the principle of the divine government, as it most clearly is—"we love him BECAUSE he first loved us"—and what becomes of the partial doctrines of men! O that men would reflect, and honor their Maker as the only Good and Wise. P.

ELDER JOHN FINN.

We last week briefly acknowledged the receipt of Br. Crow's letter, giving the pleasing intelligence of the conversion of the brother named above from the Baptist Ministry. Br. Crow says,—"It is about 8 years since this Br. began to pay more especial attention to this sentiment. For twenty-five years he was engaged occasionally in preaching the salvation of a part of mankind, but now sees the gospel in its fullness. How true it is that our peace and joy will be in proportion to our faith and love. Faith for all, and love to all, must indeed give joy unspeakable and full of glory. May heaven prosper our brother. It is hoped he will be an efficient agent in the great cause of emancipation from spiritual bondage.

I have paid a visit to Wilkesbarre, Luzerne co. Pa.—had a meeting in the Academy. All circumstances considered, it was favorable. The signs of the times in this place are rather inviting. I purpose paying some attention to it. May the good word prosper, and bring forth fruit unto life. In Brooklyn, where I have been nearly the year past, the cause appears to be improving. At least, I am disposed to think so."

We hope that Br. C. will remember his promise, of let-

ting us hear from him frequently, and that the newly converted brother may find abundant joy and consolation in the labors of the new field on which he has just entered. P.

GENERAL CONVENTION.

The General Convention of Universalists for the United States will meet in annual session at Hartford Conn. on Wednesday and Thursday, Sept. 16th and 17th, 1835.—The Council will convene on Tuesday evening. Remember, it is the Jubilee! Let every friend who can possibly make it convenient be present.

EDITORIAL CORRESPONDENCE.

Br. Sawyer is now on a visit to his native state, Vermont. He left the city on the 29th ult. On the evening of the 30th, he delivered a lecture in Poughkeepsie. From a letter recently received from him, we make the following extract.

At Poughkeepsie I had a good audience. The meeting was held in the Court House. The congregation consisted of about 200 persons, and was generally speaking very attentive. I think there is a prospect that Poughkeepsie will in a few years become one of the strongest Universalist places on the Hudson. Our friends are increasing in numbers and zeal. They already begin to talk among themselves of building a meeting-house, and if I might prophecy, I should say that two years would not pass before the work is begun and when begun it will be sure of completion. God grant that they may not rest till the banners of the Gospel are unfurled and the people see the salvation of God.

Yesterday, (Aug. 9th,) I preached in Reading and had an opportunity of seeing many of my old acquaintances. There are many Universalists here, and they are now intending to organize a Society and employ stated preaching.—They contemplate one fourth of the time immediately. Another year I doubt not they may well support a man half the time.

Next sabbath I preach at Springfield, Vt. and the sabbath following at Claremont N. H. whence I shall return to New-York, unless the state of the Church be such as to admit of my being absent another day.

The N. York Christian Messenger seems quite astonished by the reception of three Universalist papers from Maine, all in one week. Why, neighbor Price, is this a smaller number than you have been in the habit of receiving from this State weekly, for two or three years past?—True, the Banner is a new paper; but it is equally true that one of the old ones, the Telescope, has ceased, so that the number is not increased by the appearance of the Banner. We only keep the old number good. Gospel Banner.

No, no, "neighbor" Drew, the number of papers is not "smaller" than we formerly received from the good old state of Maine; but then, the papers were "smaller"—that is, there were two One Dollar papers, and one Two Dollar, and complaints, if we mistake not, of the want of patronage even for those, and the larger one finally suspended, though it has since been resumed. Now, we have two Two Dollar papers, and one One Dollar, the latter considerably enlarged, so that patronage should be much extended to leave the publishers even as well off as before. Here is all the "astonishment" we experienced in the case.—But we are certified that a revival is taking place there, and we rejoice in the assurance, and repeat what we before said, if their prosperity will justify this additional periodical expense, it should be matter of joy and rejoicing to every well-wisher to our cause. P.

Original.

CHARACTER OF CHRIST.

Who went about doing good. Acts x, 38.

These words were spoken of Jesus Christ by the Apostle Peter upon that memorable occasion, when the gospel was first preached to the Gentiles. And they form an ample summary of the character and actions of the Redeemer.—Were we desirous to compress into a single sentence, an entire history of his earthly existence

it would be found fully expressed in this short sentence—he "went about doing good." Trace the record of his sojourn among men—follow him from the lowly manger in Bethlehem to the brow of Calvary—and it will be discovered that every word and deed was eminently calculated to do good. Amid all the vicissitudes and the trying scenes of his life, he seems never to have lost sight of the important truth, that he came upon earth, only to "do good." Laying aside all his super human power, and his astonishing miracles, were the same unaffected philanthropy, the same unvarying course of kind, benevolent and merciful actions, the same innocence and purity of life, to be exhibited by any individual in modern days, he would command the admiration, respect, and love of all classes in community.

There have been many false prophets in the world who pretended to go about doing good.—But when we judge of their motives by their actions, it is clearly discovered that self-aggrandizement was their moving spring of action.—The followers of Mahomet would fain have us believe that he went about doing good. But the history of his life evidently discloses that the motive which guided his movements, was to do good to himself and his sycophantic worshippers and followers. Worldly power, wealth, pomp and glory, was the good his soul craved; and to obtain it, he rushed to the ensanguined battle-field and bathed in human gore—and devastation, misery and death followed in his train! He went about doing good to himself! And this is the unvarying characteristic of all false teachers. Self is their god. All their efforts are intended for their own benefit, at the expense of others. No exertion will be made unless it will tend to their aggrandizement above their fellow mortals. Whenever, therefore, we discover any man or set of men, pretending to do good—not for the good itself—but for their own exaltation, to feed their spiritual pride, and love of applause, it should be received as an unerring indication, that their principles of action are erroneous, and are not sanctioned by the gospel of Christ.

How different how vastly different was the conduct of Jesus of Nazareth. No proud banner waved before him—no glittering array of spear, helmet and plume, or dazzling panoply of war accompanied him—no martial music heralded his approach—but silently and quietly, did the friend of sinners and the doer of good, wend his way from place to place. His course was not marked by bloodshed and death—the air was not filled with groans of anguish or shrieks of despair—he never caused gloom or hopelessness to settle upon the countenance of those who were seeking for truth, or sent reason reeling from her throne! But he was followed by tears of gratitude, by exclamations of joy and gladness, the thanks of the poor and wretched, the benedictions of the widow and the orphan. And this was a more grateful incense upon the altar of his ambition, than the extorted acclamations of millions conquered by the sword!

Need I cite instances, wherein the Savior did good? Recall to mind the man who had been blind from infancy. Groping in that darkness which had perpetually sealed his sight, he came to the good Deliverer that his vision might be restored. And did the Savior deem the work too trivial too demand his attention? Ah no! With all the alacrity that his full benevolence could impart, the deed of mercy is done—and the blessed light of heaven, the bright beauties of creation, and the glad countenances of kindred and friends, broke upon the ravished vision of the hitherto benighted man! And again—behold a crowded procession issuing from the gate of the city of Nain—upon the black bier is the body of a young man, cut down in the morning of life. He was the only son of a lone

widow—the sole staff upon which she leaned for support and comfort. The wretched mother follows—broken-hearted, disconsolate, and weighed down by the load of grief which oppresses her. But who is yonder stranger, that, with countenance beaming with kindness and benevolence, hastens to the scene of woe? It is the friend of the friendless—the Deliverer of the wretched—Jesus the Savior! “And when the Lord saw her, he had compassion on her, and he said unto her, weep not!” Oh! what melody, what thrilling pathos, is contained in these words! language cannot frame a more pathetic sentence! His ear ever open to the cry of distress, heard the wailings of the bereaved mother—he saw the falling tears, wrung from the heart by cruel anguish, and it was enough! His tender heart was filled with pity and compassion, and he flew to the relief of the aged sufferer. “And he said, young man, I say unto thee, arise!” And the fond mother again enfolded in her warm embrace, her living son, the child of her love!

The efforts of the Redeemer were not confined alone to the bodily wants of mankind. But while relieving these, he performed the still more important work of liberating the mind from the thralldom of ignorance, from the blinding scales of bigotry and error, and the deep degradation of sin. In this latter work, he especially “went about doing good”—instructing the minds of men in regard to the character, attributes and purposes of the common Father of all, and imparting that heavenly wisdom which is so profitable to direct in all the duties and the exigencies of life—which purifies and cleanses the heart, that fountain of all human actions.

It should never be forgotten—as placing the undying seal of truth to the mission of Jesus Christ—that, when performing these benevolent and godlike actions, when, if he had been so disposed, he might have been king of a great nation, at the head of powerful armies, and the possessor of immense wealth—he, in reality, was poorest of the poor—yes, he “had not where to lay his head”—and was an object of the scorn and derision of the proud and haughty!

Let the sceptic point to the founder of any other system of religion, who has exhibited such undeniable and unequivocal evidences of sincerity and truth—let him point to a code of moral precepts, which will have a more healthful, purifying and beneficial influence upon society, than those taught by Jesus Christ! When this is done, we will then call upon mankind to abandon all adherence to the teachings of the Savior of men, but not before. J. M. A.

Danvers, Mass.

Original.

WORKS WITHOUT FAITH.

Are not the popular religionists of the day, in their Missionary enterprises and schemes, compassing sea and land to save, as they affirm, a lost world; using their exertions and means for what they believe and acknowledge God has in his wise and good providence undertaken to do, but will fail to accomplish, either from the want of will or power? They would fain save all, and have us believe that *this* is their object; they pray heartily, frequently, and fervently, that God would assist them in carrying on their great work of salvation, and that he would influence the people to open their hearts and give the needed means, and bless their charitable exertions to this end, both at home and abroad, and throughout the world; that the results of their grand system of measures, the sublime object of which, they say, is the salvation of a lost world, may be completely triumphant. And we must believe, too, that the world, or all men, would be saved if these benevolent people had the power equal to their professed object and design. But what is passing strange, they doubt

the will of God to grant their prayers, and believe that their plans and measures will not be effectual, and that what they so fervently pray God to grant will not be given them. Thus you see they are laboring to do a work which they believe will not be done; and praying God to assist them, or offering their services to assist Him, to perform a work which they believe he never designed to accomplish! In all this we have a convincing proof of their works and prayers without faith. Just like a man constantly calling upon another to assist him in doing something that he believes *cannot* be done, and which he is not willing, at the same time, should be done, even if he could accomplish it! If this is not conclusive evidence of works and prayers without faith, I know not what is. N. S. R.

Original

ACKNOWLEDGEMENT.

From the misapprehension that the Constitution of the Niagara Association was similar in all respects, to others in the state, an error occurred in the article headed, “Associations,” in a late number of this paper. It was supposed that the Committee on Fellowship had power to act during the session at which it was appointed, and hence the article read that “a ministering brother was appointed on a committee to grant *himself* a letter of fellowship.” But by Br. Townsend, of Victor, I am informed that application for fellowship must be made three months prior to the annual session at which it may be granted. With this light upon the subject I am free to acknowledge, that in this particular, I can see no error in the proceedings of the Association.

It should be remembered that the article referred to was written, not with “a censorious spirit, but with an ardent desire that those who profess and love our doctrine, may ever pursue a just, honorable and consistent course.” I do not believe that “Universalists can do no wrong.” Corruptions have crept into other ecclesiastical bodies—they may in our own, and I think it my duty, as well as privilege, to speak of these errors wherever I see, or think I see, them exist.

NOTHSA LEUMAS.

AN INCIDENT.

At the close of one of my lectures at Cincinnati as I was about to pronounce the benediction, a person suddenly called out to the audience to beware of the false doctrine to which they had been listening, and in no very gentle tone and manner demanded my immediate attention to one plain, unquestionable proof of punishment beyond death. He “was not to be put off,” he said; he “would hold me to it.” This mighty proof was, as follows: “They that *have done evil* shall rise to the resurrection of damnation.” A dead silence pervaded the large audience when this text was thus quoted, and my instant attention to it demanded. I saw the necessity of promptitude and brevity in the answer to be given; accordingly, I arose very moderately, and with as an indifferent a tone as I could assume inquired, “Have you, my friend, ever *done evil*?” His reply was, “Yes; I do evil daily, and hourly.” I then inquired, “Will you arise to the resurrection of damnation?” “I believe not, Sir,” was his answer. “Then you disbelieve the Scripture,” I rejoined, “for it says, they that *have done evil* shall come forth to the resurrection of damnation. You confess you *have done evil*, and yet you believe you will not come forth to damnation. You disbelieve the Bible.” Poor fellow! he stood in apparent bewilderment; a momentary deep pause was broken by a general and simultaneous expression of applause by the audience, and thus the matter ended. I saw him a few days after, and he confessed to me that he had attended on purpose to entrap me in some way, and thus lessen my in-

fluence with the public, who he said “were running after me to the destruction of their immortal souls.” This account is not a mere anecdote, but is a truth which a hundred persons in Cincinnati would confirm.

G. R.

Herald of Truth.

Notice.

The Publishers who exchange with the “Southern Evangelist” will oblige the Editor, by sending their papers to his personal address, New-York, until the middle of October ensuing.

L. F. W. A.

Aug. 19th, 1835.

FIFTH VOLUME OF THE

New-York Christian Messenger and Philadelphia Universalist.

Edited by T. J. SAWYER, A. C. THOMAS & P. PRICE.

In calling the attention of the public to the 5th volume of this paper, little need be said in explanation of its course and character. It is now on the last quarter of the fourth volume, a period of time abundantly sufficient to develop its leading features. The steady, (though limited) improvement which has taken place in its list of subscribers, from year to year, since its commencement, is an evidence that its general course has not been wholly disapproved of. The only pledge that its conductors can give for the future, is, that no efforts will be spared to sustain what little of reputation it may have acquired, and as far as in them lies to improve upon the past. And to this end they ask the countenance and aid of writers in the denomination, by occasional contributions to its columns. Its list of contributors has been limited, but to those few many thanks are due for their zeal and industry. It is hoped the number of these devoted friends may be considerably increased.

To agents and patrons who feel more especially interested in the welfare of the paper, the publisher would say, that although the list is regularly increasing, it still needs considerable additions to suitably remunerate those engaged in its management. May we therefore be allowed to ask of friends additional efforts in extending its circulation. With a little exertion, the list can unquestionably be much increased; and if the paper is at all serviceable in the promotion of Bible Truth, every additional copy that is put in circulation is a noiseless but powerful preacher of the glorious doctrine which it espouses. Words need not be multiplied on this particular. Shall we rely on the desired aid in commencing its 5th volume?

TERMS. The “New-York Christian Messenger and Philadelphia Universalist,” will continue to be published as heretofore simultaneously in New-York and Philadelphia every Saturday, on good paper, in royal quarto form, at \$2 per ann. in advance. The 5th vol. will commence on the first Saturday in November, 1835. Publishing offices, No. 2 Chatham-Square, foot of Bowery, New York, and 132 Chesnut-st. Philadelphia. Letters to be addressed, post paid, “P. Price, 2 Chatham-Square, N. Y.” P. PRICE.

Religious Notices.

Br. L. F. W. Andrews will preach at Poughkeepsie the 4th Sunday in Aug. (to-morrow,) afternoon and evening. Subject for the evening—The popular objections against Universalism.

Br. Perry will preach in Newark, to-morrow, 23d inst.

Br. Marvin will preach in Long Ridge, to-morrow, 23d, inst.

Br. S. J. Hillyer will preach in Huntington, L. I., the 4th Sabbath in Aug. (23d inst.)

Br. S. C. Bulkeley will preach in Cow-Harbor, L. I. the 4th Sabbath in Aug. (23d inst.)

Br. John Perry will deliver a lecture in the new Church at Hightstown, on Tuesday evening, next, 25th inst.

Br. James Shrigley, will preach in Killingworth, 4th Sabbath (23d) in August.

Br. Bulkeley will preach at Milton in the morning, and at Marlborough in the afternoon of the 5th Sunday in this month, and at New-Windsor Monday evening following.—The friends in Milton, will please take notice of this change, which is made in consequence of the Discussion at Huntington.

Br. Job Potter of Cooperstown, N. Y. will supply Br. Le Fevre's desk, on the 2d Sabbath in Sept. (13th.)

EXCHANGE—Br. S. J. Hillyer and F. Hitchcock will exchange on the 5th Sabbath in this month; Br. Hillyer preaching at Stratford, and Br. Hitchcock at North Salem.

EXCHANGE—Br. M'Laurin and Crow, will exchange circuits next monthly tour, being from and after the 26th inst.

[The following lines were probably written soon after the death of Mr. Murray, but have been preserved for some time in MS. by a friend who desires their insertion in the Messenger.]

MONODY

On the death of the Rev. JOHN MURRAY.

Whether thy spirit on the earth now rove,
Or wing its flight through blissful realms above,
Or list the tuneful melodies that stray,
With step erratic, o'er the "milky way."
Look down, dear saint, and pitying, see,
How sad remembrance lifts each thought to thee.
Accept the heaving sigh, the starting tear,
The last, best, off'rings of a heart sincere.
What, though no proud mausoleum rear its head,
Nor costly Hetacomb above thee bled;
Long to Religion shall thy name be dear,
And spotless truth thy simple stone shall rear.
'Twas thine to chase dark error from our sky,
And point the way to happiness on high;
'Twas thine, to bid repentant sinners place
Their firmest hopes, in Jesus saving grace;
To rend from bigotry the veil of night,
That once obscur'd salvation's cheering light;
The troubled spirit to a haven guide,
"And deepen mercy's ever-rising tide."
Long o'er thy tomb shall virtue bend,
There, wit and genius mourn their common friend:
Benevolence shall point her Murray's name,
And share with him the meed of Howard's fame,
By widow's, and by orphans tears, bedew'd,
Thy turf, each spring returning, be renew'd:
And 'midst bright seraphs round the starry throne,
The blest Redeemer claim thee as his own:
Such is the due reward thy merits gain,
From Him, thou long hast serv'd, nor serv'd in vain.
Juvenile Port-Folio.

TIME--An Extract.

Time is the most undefinable, yet paradoxical of things. The past is gone, the future is not come, and the present becomes the past, while we attempt to define it, and like the flash of lightning it at once exists and expires. Time is the measurer of all things, but is itself unmeasurable, and the grand disclosure of all things, but is itself undisclosed. Like space it is incomprehensible because it has no limit, and it would be still more so, if it had. It is more obscure in its sources than the Nile, and in its termination than the Niger, and advances like the slowest tide but retreats with the swiftest torrent. It gives wings of lightning to pleasure, but feet of lead to pain, and lends expectation a curb, but enjoyment a spur. It robs beauty of her charms to bestow them on a picture, and builds a monument to merit, but denies it a house; it is the transient and deceitful flatterer of falsehood, but the tried and final friend of truth. Time is the most subtle, yet most insatiable of depredators, and by appearing to take nothing is permitted to take all, nor can it be satisfied until it has stolen the world from us, and us from the world. It constantly flies, yet overcomes all things by flight, and although it is the present ally it will be the future conqueror of death. Time the cradle of hope, but the grave of ambition, is the stern corrector of fools, but the salutary counsellor of the wise, bringing all they need to the one, and all they desire to the other; but, like Cassandra, it warns us with a voice that even the sagest discredit too long, and the silliest belief too late. Wisdom walks before it, opportunity with it, and repentance behind it: he that has made it his friend will have little to fear from his enemies, but he that has made it his enemy will have little to hope from his friends.

RELIGION.

"Religion what treasures untold,
Reside in that heavenly word."

Are you unacquainted, dear reader, with the true meaning of the word religion? Have you heard it used so much by contending partizans, that you are none the wiser for all this controversy about it? Or have you beheld the word surrounded with so much awful mystery, as to beget in you a disrelish for its real enjoyment? If so—turn to the scriptures of truth. Let them speak—and the wisdom of this world be silent.

St. James informs us that pure and undefiled

religion before God the Father, is this, "to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." Here we see the works of benevolence, mercy, and love, enjoined. There is no mystery about it. Any individual of common capacity can understand it; and O, how much better would it be for men to heed this language of the Apostle, than to strive with all their might to make proselytes—to get numbers—to become popular—when good works among them are too often regarded as a matter of minor importance!

Star and Universalist.

WOMAN.

BY MRS. ANN S. STEPHENS.

Woman! woman!—truly she is a miracle.—Place her amid flowers, foster her as a tender plant, and she is a thing of fancy, waywardness, and sometimes of folly—annoyed by a dew-drop, fretted by the touch of a butterfly's wing, ready to faint at the rustle of the beetle. The zephyrs are too rough, the showers too heavy, and she is overpowered by the perfume of a rose-bud. But let real calamity come, rouse her affections, enkindle the fires of her heart, and mark her then. How her heart strengthens itself! how strong is her purpose! Place her in the heat of battle, give her a child, a bird, any thing she loves or pities, to protect; and see her, as in a related instance, raising her white arms as a shield, and as her own blood crimson her upturned forehead, praying for life to protect the helpless.—Transplant her into the dark places of the earth, awaken her energies to action, and her breath becomes a healing, her presence a blessing; she disputes, inch by inch, the stride of the stalking pestilence, when man, the strong and brave, shrinks away, pale and affrighted. Misfortune daunts her not; she wears away a life of silent endurance, or goes forward to the scaffold with less timidity than to her bridal. In prosperity, she is a bud full of imprisoned odors, waiting but for the winds of adversity to scatter them abroad—pure gold, valuable, but untried in the furnace. In short, woman is a miracle, a mystery.

YOUTH AND MARRIAGE.

Youth is easily attracted and decided soon.—It forgets that the fanciful preference of a moment may not safely determine the prospects of life. It is unmiadful that, looking to this world merely, occasions will come for which the graces of the ball room are no sort of preparation. It rashly takes the eyes which can sparkle in their morning brilliancy, for those which will weep meekly in sorrow, and kindle with a steady encouragement in the midst of care, and hold a light which can cheer, when all other light on the earth has waxed dim. It is so wild as to mistake the flutterer of the hour, for the same being who will be the ministering angel of sickness and decline. It needs to be reminded, that if there is any engagement in life, which is not to be formed under the arbitration of caprice it is that which is not dissolved, till the parting shall come at the laden bier, and the open grave. It must be conjured to remember that if there is any step in life which requires beyond others to be made reverently, discreetly, advisedly, soberly, prayerfully, and in the fear of God, it is that step which day by day is the most inconsiderately taken.

Palfrey's Sermons.

DURABLE IMPRESSIONS.

'Tis strange that feelings should pass from our hearts and minds as clouds pass from the face of heaven, as though they had never been there;—yet not so, after all; they do not pass so tracklessly—they do leave faint shadows behind; they leave a dark color upon the face of all existence: sometimes they leave a sad conviction of wasted capabilities, and time, precious time, expended in vain. Yet not in vain: even though our feelings change—pass, perhaps to our own

consciousness—cease altogether—'tis not in vain—our life is always going on—experience and solemn wisdom may come with the coming time; and existence is, after all, but a series of experiments upon our spiritual nature. Our trials vary with our years; and though we deem (too often rightly) that suffering and disappointment are but barren thorns, whereon grows neither fruit nor flower, 'tis our sin that they are so, for they are designed to bear an excellent harvest. "Sweet are the uses of adversity;" so He has said who knew all things—and so indeed to the wise they are.

Mrs. Butler.

Universalist Books.

For sale, wholesale and retail, at No. 2 Chatham-Square
Foot of Bowery, N. Y. 132 Chesnut-st. Philadelphia.

- Bailou's Notes in illustration of the Parables—75 cts.
- Bailou's XXVI Lectures on important doctrines—\$1.
- Bailou's XXV Select Sermons on various subjects—\$1.
- Bailou's XI Sermons delivered in Philadelphia—37 cts.
- Also Bailou's IX Sermons, delivered in Philadelphia.
- Bailou's Examination of the doctrine of future Punishment—50 cts.
- Ancient History of Universalism, by H. Bailou 2d.—\$1.
- Modern History of Universalism, by T. Whittemore—\$1.
- T. Southwood Smith's Treatise on the Divine Government—a work I would not be without for five times the price—75 cts.
- Notes and Illustrations of the Parables, by Thomas Whittemore—an admirable and very useful volume—75 cts.
- Paige's Selections from Eminent Commentators, showing that the most eminent Partialist critics justify the Universalist's interpretations of nearly every prominent passage in the New Testament—\$1.
- Life of John Murray—Whittemore's much improved edition 50 cts.—do. Marsh, Capen and Lyon's, 45 cts.—also an edition at 37 cts.
- Winchester's Dialogues on Universal Restoration—63 cts.
- Streeter's News from Three Worlds—25 cts.
- Universalist Expositor—critical and explanatory—3 volumes \$2, 50 each.
- Dolphus Skinner's Letters to Drs. Aikin and Lansing—50 cts.
- Eternal Hell Torments Overthrown—37 cts.
- Pitt Morse's Review of Parker's Lectures against the doctrine of Universal Salvation.
- David Pickering's Lectures in proof of Divine Revelation—a subject to which Christians do not sufficiently attend—75 cts.
- Reply to Hawes' Reasons for not embracing Universalism—13 cts.
- Streeter's New Universalist Hymn Book—56, 60 & 62 cts.
- Discussion at Danvers between Whittemore and Braman—25 cts.
- Balfour's First Inquiry—being a faithful examination of all the passages in the Bible in which the word Hell occurs—\$1.
- Balfour's Second Inquiry—being an examination of the Scriptural doctrine concerning the devil, and the import of the words translated everlasting, eternal, forever, &c.—\$1.
- Balfour's Essays on the state of the dead, and inquiries into the meaning of the words judge, damn, condemn, and their derivatives—\$1.
- Balfour's Examination of Stuart's Exegetical Essays—75 cts.
- Balfour's Letters to Professor Stuart—25 cts. In this work the author has shown that his conversion to Universalism is mainly attributable to the Professor's criticisms on portions of the Bible.
- Balfour's Letter in Reply to Dr. Allen's Lecture against Universal Salvation—25 cts.
- Balfour's Letter to Whitman in defence of so much of the First Inquiry as pertains to the term Gehenna—25 cts.
- Bailou's Treatise on Atonement—an invaluable work, being an inquiry into the origin, nature and effects of sin, and of the consequences of the Atonement—50 cts.
- R. Streeter's Familiar Conversations on the doctrine and tendency of Universalism—a fine work—50 cts.
- Letters on Revelation between Bailou and Kneeland—50 cts.
- Christian Visitant—a very useful and interesting work, in two volumes—25 cts. each.
- Christian Messenger, Vols. 1, 2 and 3, bound—\$6, 50, together with a great variety of Pamphlets, Sermons, &c.

New Pamphlets.

- The Letter of Br. Joseph G. Ely to Rev. Mr. Beebee, published in No. 30 and 31 of the Messenger.
- Lessons of Nature a Sermon by C. F. Le Fevre, and Reasons for serving God a Sermon by T. J. Sawyer.
- An Essay on the intellectual and moral power of Universalism, together with a Bible Creed.
- Freedom of the Gospel, a Sermon, and a Funeral Discourse on the death of Samuel Whittemore, Esq. both by C. F. Le Fevre, just published and for sale at this office.

The Contrast:

The Prize Tale by Allen Fuller, inserted in No. 40 of this vol. just published in Pamphlet form at this office.